M 2498

Music Westtown-Barn/Lunch

Saturday Nov. 23-Sunday Nov. 24, 1974

[redacted]

Must Remain in Transcription Room

Music

MR NYLAND: So, braving the cold weather-huh! I hope you won't get too cold. Thanksgiving-I've been thinking about that-what have we to be thankful for? There are two things really: one, gratitude for the existence of the group; the other, gratitude for yourself, being alive. There's very little to do anymore with agriculture and a good crop. If you look at yourself, what was the crop of your experience this year? For the group-all right, I like to talk about it. For myself, I'm grateful. I would say, I'm grateful for acknowledging the fact that gradually my eyes are getting better. I haven't talked very much about that. It has been a great handicap, for me, for several years now. And I'm anxiously looking forward to the possibility to have at least an average use of them, again. I've lived a great deal on memory, and that was very good! It also made me realize that out of memory many things, in thinking about them, may become distorted. Also, that memory starts to fail here and there; and then one wants to check up on it. And, of course, there is that kind of a handicap-not to be able to to look up in Webster or the encyclopedia certain things that one remembers and it is difficult to explain to others what you really want to know. Also the question of not receiving impression, by means of eyes, is a very important one. To some extent I think the mind is dependent on it, particularly when it has been used to a different way of entry which is partly closed up. And so I say I'm grateful! Why such a thing happens is very difficult. I cannot really trace it; I can accept it; I can always hope for the

best, and simply say, if there is a reason I will know it later. But here comes Thanksgiving. And for me, it is a day in which I want to consider the year past-possibly the year ahead. And then again saying that: with what equipment? And for what can I be grateful in equipment of understanding, of seeing what we have done, what has happened to me, what was necessary for my growth and for an understanding of my own karma. Of course it will continue and I hope it will change in perspective all during the coming period. And that I hope that the gratitude will remain; because much of Work, much of the ideas of objectivity have given a very deep perspective to my life, as I think it gives to many others. And the reason for talking about it, and now at this time, is to review a little bit of our attempts. Because if the attempts are not right-we have to change them. If they don't give satisfactory results, we may be attacking it with the wrong--from the wrong angle; and it is therefore constantly a revision, a weighing, and kind of getting deeper insight into certain results. You know the emphasis that I'm trying to place at the present time on Work is not only the application, but a very definite results, which should have--which should take place in everyone of the group, of becoming more clear about what Work really means. And I've tried many times now to attack that particular problem in a different way. And now, as you know, we are in a--in a kind of a state of recalling, or readjusting our mind, or reclarifying the principles of Work. So far the small groups, they have helped. I have profited by that. I think others also have. It has been a good exchange. And in addition, these little meetings of seminar, they have their place

for new people. But then I think about our meetings on Thursday. You see, it's interesting, because sometimes people ask, what is it going to be tonight-including tonight, Saturday?-is there going to be a lecture?, or is there going to be questions and answers? Because, they say, if there's a lecture-I won't come. That is, for me, very indicative, because such people, really, don't have the attitude towards Work? in the right place. One must know that regarding Work, the search for objectivity?-the search for real insight into that what is the being of oneself?-always continues. It is never sufficient that one can--has to count even on meetings. It is necessary to establish with oneself a very definite state; a state of being which need not always be reminded? that it exists?, but which starts gradually to have a life of its own. And for that, it does not matter if it is a meeting in which there are no questions, and just a little philosophy?, or even some theories put together?, or answers to others? Because the question that one would prefer that, does not mean necessarily? that one was wanting to ask a question, because the other thing?-that a little bit of a lecture-is not sufficient to answer their questions. I would say, in a very general way, when there is any kind of a lecture, and there are no questions which concern you, then you are at a very low level of WorK. You must be able to extract from any kind of a gathering-it doesn't matter which one-anything that is in such discussions, many things that are there which have a value for you. Your attitude should always be to extract whatever there is. And there is no doubt about it in my mind, that there is always, more than enough, in any kind of a group when they meet together. We have now Monday and Tuesday-

two meetings on Tuesday, then Wednesday, then comes this Thursday. How do I look at the Thursday? A kind of resume of what kind--[illegible] has gone on in the previous--previous days. And now I ha--want to reach a group of people who I would like to call, in general, moderators. Moderators don't know everything, they do their best. They have also troubles. When they are honest they know that when they have to answer certain questions, every once in a while, they get stuck. The solution, is not for me, to meet with them separately. The solution is that they understanding what their particular pos--position is, and sometimes I consider them becoming gradually the elders of a church, that they, among themselves, have to settle a few things if they can; and for that, of course, small groups are useful. But then maybe there are certain questions which need different kind of elucidation; or enlightenment of a certain aspect of them. It is for that, really, that this Thursday meeting exists. You see, the new people are, more or less, covered. But not those who are, a little bit in between, let's say, some a little more essential, and others definitely not the periphery. Such people already have a responsibility towards others. And they have voluntarily agreed, for themselves, to try to make an attempt to formulate for others. And of course, in that attempt, they do find out every once in a while, how difficult it is to have an--an answer ready when there is a question asked. And, of course, it does not mean that one immediately has a complete answer, and that, many times, one starts to talk about it and maybe, during the answer which is then given, one finds a little bit of an opening; and it looks quite alright to use it. But sometimes that particular attitude

is not entirely there; and sometimes it is left to the group to maintain the level. You see, what is needed, is to own up for oneself all throughout one's life. It doesn't matter how old one gets in life; it doesn't matter how many years one has tried to wake up; how many years one has tried to apply the ideas of Gurdjieff-the concepts of real observation together with impartiality and simultaniety; all the different forms; first this kind of analysis; and then the (?) which starts with the participation problems; the actual coming down of Beelzebub to Earth; and then helping-by being on the spot, to be able to attend to that what is needed; and to use the kind of a language which then belongs to the particular experience in hand; so that then, there is a chance for better elucidation. And, of course, this applies to one's ordinary life. This means really, that since one's ordinary life, is already the way it is, unconsciously; and when you now start to add to it more, and more, experiences-more or less, consciously and conscientiously tinted, that there is an expanding world for oneself; and that probably in that kind of a new world-new questions will open up new possibilities, and new vistas; and very definitely perspectives. And more, and more, the totality of that what one has experienced, in one's life, then will have to-ad--be adjusted to the different aspects which existed at different times. And so each one of us continues to wish to learn. And so I felt that when such moderators actually are a little stuck; or that they, then on Thursday, very definitely could help; that is, I have a feeling which I know, of course, exists; and I know from my own experience, of course, that such

things exist. One is asked, sometimes, to give an answer-and you give the answer the best way you can. But it doesn't mean that it is right, not only to your own satisfaction, but you know definitely that it was not correct enough. Because, somehow or other, you failed to find the right kind of a word; and maybe you misinterpreted the question. I would like on Thursday to get such questions asked. I would like statements like-there was an an--a question asked me the other night. And I answered it in this way because I thought that was the right way to do it-still, I'm not very satisfied with that answer. Now how would you have answered it? I would almost say, it would give me something to do. I would like to know from those who lead meetings what they think is perhaps not so right as yet; or in what way they would have needed some help at that time; and that then, in the prescence of the whole group-they would say, and indicate, we are all trying to Work; all of us have difficulties, of one kind, or another; and it doesn't matter where one is on a particular road which leads, ultimately, I said the other night, to infinity, at which particular place sometimes, like driving a car-you get off the road a little bit-and you know damn well you're off the road; because your car starts to shake, and your right hand wheel, probably, is a little bit in the ditch. And of course you know there's something wrong-even after a little while you get back again to the road and then it's a little bit more clear sailing. That I would say, would be wonderful honesty. That would be really bringing all of us together. You see, the so-called newer people, we could have a little bit of a seminar; and they still have to work, and they still have to reach under-

ing. But those who have been in this kind of Work; or in contact with (us?) for several years they need a refresher course; they have to be reminded. I don't want to say that I'm the right person for it-don't misunderstand me-I am Working; for that reason, I am grateful for Thanksgiving day; I am very, very happy that God allows me to live a little longer on this Earth. And that I will find out more and more, what I ought to do. I hope that I will be able to continue with my desire, and with definitely, my life; and the wish for the maintainance of my life in a certain way. Leading more and more, to understanding; and, you might say, the right attitude towards God, and infinity, and the Sun Absolute. I never will finish with Work. It doesn't matter that I may have a little bit of conscious ideas, and also a little development of conscience. But you see, it is so small compared to an end; if I look at that end, sometimes I would say, it stares me in my face. And which I have to meet, and which I will say then, how equipped am I? And what is it in me that is real, humble; that is an understand of thâ what I am in reality? And how far are the potentialities which we do talk about beginning to be actualized? How much of that SOL*LA*SI of Kesdjanian body is already partly dveloped And at what particular place do I happen to be? Isay sometimes, SOL-LA-SI - SI-DO. I talk very very, almost I would say, aptly, about an interpretation of such a triad. But experience-where is it that I am? And then when it comes to the beginning of a soul-what is there of a soul? Of a consciousness existing on its own? Completely free from any other kind of an interpretation belonging to the lower level of my own development-and still the restrictions of a personality

which all the time will affect me-I say, many times, as long, as I keep on breathing. There is still the necessity to be reminded that breathing means attachment to this Earth. And that I cannot, as yet, stop the breathing moreover. It would be utterly silly even to wish it. At the same time, that what is needed is a constancy of effort, and not trying to forget; and hoping after many, many, many times of application there is actually a crystallization of the SOL-LA-SI of the Kesdjanian-but mostly, of a DO-RE-MI at the beginnings of a soul, and an entry, to a cosmic possibility. You see, we look at that sometimes from that standpoint of what is there in this Earth--on this Earth allowing us, Mother Nature giving that what is now necessary for her maintainance; and then gradually shifting the emphasis to what is needed for us. As if Mother Nature is giving us an education-like a father and mother, will give to children until they have grown up sufficiently. Andthen they will have to say-you are on your own-you have to find your own world. Because, that what is now necessary, is the world of your father ad mother gradually has to close up, because they still have to continue with their own Work in silence. And it is not necessary to be the constant Earthly guide for children; but when they can stand on their own feet; and ae tall enough; and have reached maturity as far as the physical body is concerned, that then, they can stand straight, and look out into the world; and being equipped with whatever they are, they are to continue then, to make out of their potentialities, which they all have, an actuality of their life, and the beginnings, the possibility at least, of

a soul-for which they have to make Work. And so I look at these meetings which we do have and the emphasis that we constantly place on them; because it is the only way by which we will keep together; and that gradually there have to be people who can take over. Who must learn how to lead; who have to develop themselves in the sense of their own esoteric knowledge, and their spirituality and the beginnings for the development of their own inner life. Because it would be wrong for me to emphasize too much to them-what is wrong. You see, that is almost, putting the cart before the horse. It is the opposite-they have to tell me, what is wrong with their meeting. Not waiting until I send a little note of my reactions to such meetings. Of course, I will continue to hear it, every once in a while, as much as time will be allowed. At the same time, if one has a meeting, and you've given part of your own soul, and you have been there, present, to all questions; present to the group; present to the wish to enter into their lives-thosetthat asked the questions; and to the best of your ability, in entering into their own-their psychology, and in their way of thinking-having made an adaptation, based on your own experience, and linking it up, and then carrying it further for them, and with them, so that they can profit by your clarity. And of course, many times these answers are not satisfactory-I know that! I listen to practically all my tapes. I want to find out-what I have forgotten. Why didn't I say it in a little different way? Why did I hesitate for finding the right words? Why did I have to circumscribe it, and go around the bush a little bit? Until finally, it dawns on me, that there was a particular word that was expressive enough, and then maybe, that

I could use it. I remember when I started the university in Holland, and I was interested very, very much in three sciences-chemistry, and physics, and zoology, and botony-biology in general. And I bought, with such pleasure, a couple of fundamental textbooks. And I remember I got Straussberger-a book in German on botony. And I happened to talk to a friend of mine, who was already, you might say, one year older at the university; who of course knew already everything as far as in my eyes was concerned; because he was already well equipped, and I asked him about that book. He said, you know it's interesting, you can read it, and study it, but you will only know one quarter. That of course I (?) his statement. I, reading a book, and not more--not knowing not more than just one quarter. He said, maybe even less than 25% will be there. You will have to read it, many times, before you will really become owner of it. Of course, he was even exaggerating. I think there's 10% is even much closer to it. And when I listen to my own sayings; and when I am quiet enough to let penetrate what I did here; what I supposedto have said; and the way I said it; and as I say, the selection of words; or maybe the logical sequence-about which, sometimes, I'm so proud that my mind is so clear. Then I find, that it is not always that; and that the tape cannot lie. For that reason, I want to know because I wish to find out what I am in reality; and what I am, intention; what I am, actually, in expressions. And I think, you see, I emphasize, so many times, study; a real reading of <u>All and Everything</u>-and to let it penetrate. And not to quote, always, the same things; not that what already has been quoted already, here and there. Where are the new things-and the new

sayings, which you have come across recently? And the things, perhaps, that are not as well known. How often do you read All ad Everything in the portions that you haven't read so often because maybe there was a hesitancy; or maybe just by accident, you were led to the thing that you already have heard, and you want to hear it again. But you see, don't be lazy about such a book. It is, All and Everything! I think one must realize that! It is that what is sufficiently complete for us. It will give us a chance to find out what Great Nature means. It is a chance to understand nature as Mother Nature and Mother Earth gives it to us. And also, to find out; I said the other day, what Father Time is able to give us. And our perceptions and the retention of such perceptions in one's memory; and that there, is time after time this particular life of ours, written about in the pages of each book, have to be read, and reread, and observed and taken in; and perhaps agreed with; or perhaps, first, applied, and then verified with one's own experience. It is not that I feel that you don't study enough. I think, which ever way it is, it can always be a little more. You see, one is a little bit lazy once in a while. And perhaps it is justified to be that. One is also a little tired once in a while and it is justifiable to sit quiet- and even sleep a little, in order to gain more strength. But the day starts at a certain time and, if you can allow yourself, once in a while, to get up a little earlier-just for the purpose of objectivity. As it were, as if you want to find out if God exists at five o'clock in the morning, when you are accustomed to wake up--to get up at 6. Or at sometimes you sit a little bit more during the night-and don't go to bed. Or at every once in a while

you get up at 3, and you sit for half an hour, and maybe you have a fireplace; or maybe a wood stove; or some kind of a gas heater-it doesn't matter, don't get too cold; but for the sake of yourself, not for the sake of physically sleeping a little longer-it's an interruption, of course, you don't like it. There is a routine in sleeping, you even say I slept well when you slept through and you didn't wake up at all. And also, perhaps you're happy when you have not been disturbed-definite not a nightmare. But even with dreams and maybe, who knows, you have missed something. I don't want to suggest too many things of that kind. I think we're old enough to make our own tasks. I think you ought to know that by this time certain postponements become really--make really a person-persona non grata, that in the eyes of the Lord. I say that-does it have any meaning? When you say in the eyes of the Lord; again, it is a religious expression. It is something that one visualizes-we talk about it, maybe, a little glibly, of meeting God-or wishing Him to give a hand to us-a helping hand. I say several times meeting Him around the corner. But when I say persona non grata-that means that I'm not acceptable in the eyes of the Lord, Himself. And whatever that now may mean-in the eyes of your own inner life. Because there is, at certain times in ordinary life, a reminder that your inner life exists. Such are the moments we don't forget-because because they are registered--registered in a different place in oneself-much deeper than an ordinary impression to the five sense organs. But someone registers and then creates--like experience of something existing-without any dimensionality. Neverthe-

less, with a tremendous amount of assurrance of existing that takes place in your inner life. I say somewhere, not knowing exactly where that inner life is, and where it begins; and where it ends. Although we say, again and again, it ends in a concentrated effort of essentiality; then we call it something like a Magnetic Centre; but the registration is there at such a time. And that, is what talks to you, when I talk about persona non grata. That, is where God asks you to begin and will say to you if you don't wish to develop that-you miss the boat! You are not adjusting yourself to the requirements which even Mother Nature gives you. Who knows, but such experiences may come naturally? Because there are certain possibilities, even in nature, that at a certain time; certain configurations get together almost, you might say, accidentally, at least, from our standpoint; but then, creating among them a certain situation by which a person becomes subject to an influence-very much the same as astrologically, there are certain combinations of planets and conditions in which they are at different degrees above the horizon; or at a certain point in the universe or in the sky; and that then they, because of that combination at certain times, create, every once in a while, a certain influence on the life of man. Sometimes within one's own little solar system; sometimes within the skies and stars itself belonging to Great Nature-par excellance. At the same time, that kind of an influence also takes place within a person, at certain times, with his own experiences which he then, at times, recalled and comes back to the memory and then joining with that what is already there, and then being affected by that

what enters as an impression-all of a sudden creates a condition; sometimes I've compared it to what we call a force paint-or a field. That is, a force as energy, concentrated in a certain point of space, and then, because of such concentration, having a tremendous influence within us-on us. And again comparing it to the function of a (solienentious?) existing outside of us and afecting the Earth as a whole; or the combination of different constellations in the sky, and belonging to the Milky way at times very definitely affect the conditions of people on this Earth. Even, as we say sometimes, sunspots, which affect the atmosphere and the condition of our weather. Also requirements for death-people dying, catastrophes which happen, stupidities as far as Mother Nature is concerned also; but definitely as far as the people are concerned who carry out the functions of their own culture. And who are, very definitely, in the hands and under the influence of higher forces which, at times, demand through certain reqirements affecting the lives of people, or their behavior. How else can you explain that what happens on this Earth, even; and consider it reasonable? Of course, such things are not known, and they are, for us, accidental. But the constancy of such accidents-time and time occurring in one's own inner life; and in one's outer life, and the necessity of trying to make adjustments. All of that will force a person to really consider this possibility of more knowledge within oneself of one's inner life; so that then, a language can be made, for the further understanding of the continuation of life after death. It is not that I want to talk about that too much, and

what is going to happen in the rest of the universe when our souls enter into such realms. It is enought to know that they will get there. That fortunately the Earth cannot bind us all the time; that not even Mother Nature is strong enough to keep us here; even if She would like it for Her own benefit. That fortunately, other forces start to exist. which, at a certain time, tell Mother Nature, you've had all you get-and now, I let this person die. You must understand what I'm talking about- I talk about life! I never wish to talk about any kind of a form. I do it, of course, I keep on breathing-quite logically, I have a body; quite necessarily, I have to take care of it because it contains that, what is most precious to me-a potentiality; that is the treasure that has been given! Maybe by God; maybe by my God; maybe by some kind of universal entity which happened to be interested; and somehow or other; or maybe, not interested just like the farmer sows his land-and he takes a handful of seed, and he throws it out-he doesn't know where it goes; maybe one place,or another, or another. And so maybe, I happened to be born because someone above, threw out a lot of life energy, and it happened to hit me. I do not know these things-but I do believe there are possibilities of that kind, which makes me sit up and take notice. And I say it to myself, if there is actually is life in me, why should it continue to live? Even noe, because difficulties, and all such obstacles which have to be overcome-sometimes it occurrs to me-why don't I die?! Of course I think about that; and I don't know what keeps me here, sometimes. It is probably because I have an idea that something still ought to be said, or done, or felt, or

perhaps even, understood; and that my time has not come as yet. And that although I may not have had anything to do with the way that I happen to be born, or conceived, and grew up; and whatever it is that now comes to mind; and what I feel; and what I really understand of a meaning of something existing; and then growing: and wishing to understand that why it grows, and becomes more mature, and then takes over; and then not only guides me through my life further-but paticipates, so that every cover of that what is now me, has been covered; every corner of my life has been met; every iota, of that what is my existence, has been brought under a certain scrutiny, and a judgement has to be pronounced- so that then, when it is pronounced-I know that it is out of my hands-I wish it to be out of my hands! At times, I wish it to be out of my feeling; and very definitely, at times, I wish it to be out of my mind! I would like very much sometime to just leave. And then, of course, I open my eyes again- I say no-I cannot! Because there's no indication, within me, that tells me, you should! And as long as that is not given, I continue, because I do not know why I should even wish, to make a change. When I know, I will make it! But not until I really know. In the meantime-we talk. We remind each other-you must remember that! We are together on Thanksgiving day-with a turkey, and cranberry sauce, and maybe a pumpkin pie. Or maybe none of it-just austerity! Or-who knows? Maybe just poverty. Maybe that poverty goes in the dish, and you eat it, and you're still grateful for having some food-because poverty usually means experience. Of course, I wish, that we had a good Thanksgiving. Naturally, we will not meet that evening-it is a family gathering; it is something that belongs to you; for you, as you are, with those who are friends of yours-with whom you wish to share. And for those who are alone, also Thanksgiving; and a conversation between, for those who are living in monotony-a conversation between their minds and their feeling. A gratitude, that one, can recognize the other. Definitely a gratitude, that one is willing, to let the other live! And not

interfere too much-but also a promise that when that happens, as interference, that it is not very good for the possibility of that what is potential to develop. You see, whenever there is any disagreement all ordinary affairs stop; and they're occupied by such agreement. You know that when you talk in complaining, when you are negative, many of the possibilities of positivities stop-they just strike! They don't agree with your management. They feel that they have a right to strike, because the conditions are not right for a human being of how to be. And thank God they can strike, because maybe, then you will get hungry. And then, maybe, you will look at the management of your brain; and maybe, you say that what is there, is not right.-I want the king back; because he, at least, can tell me, as authority, I don't want too many conflicting thoughts in my mind, partly, some of them agreeing with my feelings; (BUZZER) and partly, my feelings not wishing to acknowledge all the different thoughts, because they, as theyare many times, cannot agree, because they are based on different principles.

END SIDE I

MR NYLAND: You must learn to see, how your mind, and how your feelings work. I talk about the conflicts because if there were unity-you would know it. The emphasis for aliveness, is to bring about, as much unity among the three centers, as is possible. So that then, the state of that aliveness starts within you, and then starts to radiate from there and affecting if one centre is occupied by such radiation, the others will be stimulated; and perhaps, if they're sensitive, they will start to radiate at the same rate of vibration. When that is there, you know that there is a relationship that can continue to exist; and there will be mutually, help for each other. Try to look at that diagram-the SOL, LA, SI and the DO, RE, MI. They (belong?) together, they grow up together-they are twins-the DO and the FA, and of course SOL and the RE; and of course

the LA and the MI; and the SI, DO; and the New FA. All of that, horizontally connected, back and forth, exchanging different opinions, different feelings; meeting halfway-sometimes, all the way agreeing-sometimes, not at all agreeing. But at the same time, that kind of motivation within either feeling or mind, does not affect the general current of wishing to remain alive. This is what I mean, there is not immediate agreement between the mind and the feeling. They have been educated a little bit, and that leaves still, a certain mark. And they come, as it were, from different schools. And of course, they have been different by affected. And so, particularly when the--when the physique--when this physical centre enters-and sometimes tries to arbitrate-it has not much knowledge; it sides with one-or it sides with the other-sometimes because of its own laziness. Because it can agree with that what doesn't--what isn't as demanding on the physical centre. And so of course, it becomes a tremendous hopscotch of all kind of nonsense put together. Because whatever happens in the mind in its differences of opinion the differences of feelings they of course they have all their little say, here and there at certain times, and quite unnecessary, and quite spontaneous, and leaving your lips without your knowledge, and not being controlled at all, and just roaming all over the place, and doing a tremendous amount of damage, also within yourself; and surely, not leading in any way to an essential essence quality of oneself.-That comes from a mind. You see, that kind of a direction, of a wish, is the clarity of the mind seeing inner light in a contact which the mind, sometimes, can have, with that what is above. The potentialities of a man, lead to a possibility of a two-fold contact, with higher levels of being. The first comes, of course, from one's Kesdjanian body, through the love of God; and the very definite wish to be united, and to act in the future, as if, in constant fusion and taking on that what is the totality of being interested in all life existing, and caring for it; benevolently looking at that what actually is-and wishing to help it to become free; and to help to make it grow. That is one way, by which, this ver-

~~ideal line starting with the Kesdjania~~

tical line starting with the Kesdjanian body goes up to Heaven. But from the mind there is also a possibility of only one line-not withstanding; the multiplicity of the different kinds of thoughts, and the forms they take. There is one line possible in the mind coming from one particular place. I call it sometimes, that what is the mind par excellence-it is a point, for me, which is situated within the cranium, and where it is surrounded by all kinds of different activities of a mental kind. There is in the mind a certain place which is protected-it is the pineal gland. If you know someting about the structure of it, it is held, as it were, in a container. It is protected from the outside surroundings of the mind, and all mental processes. It is near the ponderability; it is also near the hypothalmus. It is quite a distance from the formulations; it is a little bit towards the back of the mind-but there is the pi--pineal gland protected as if it is held within a hand; and it is not functioning because it has been atrophied. But because of Work, because of intensity of such necessity of making things clear within one's mind the actual-I call it sometimes, the steaming of the mind, bringing it up to a certain temperature where there has to be vaporized, all the different thoughts which happen to be there, and almost are crystallized; that one wants to have steaming heads at that temperature-then, there is the possibility of this little pineal gland, opening up a little, and sending out a ray of creation of its own towards God! It runs parallel, of course, to the one coming from the Kesdjan. It is the two-foldness of potentialities-which then meet in infinity. And it is from that point, in infinity, where the regulations are sent, for both Kesdjan, and feeling as developing; and the possibility of the development of a soul that then, they, receive the same order; the same instructions The instructions read-do not pay attention, any longer, to the affairs of Earth. That is the requirement-in the first place, for Kesdjan; based on wishing to understand God, and asking God to come and help. And it is based on the same, regarding the 'I' in the mind; to give the mind assurrance

that witnin all the tumultous states of unconsciousness, that the 'I', at times, for me, is like having a tremendously hard time wishing, to get back again. Sometimes I say, quite concernedly, there is thirst in this 'I', and almost a questioning, that God has let loose and forgotten him-(Lama lama cerbotom?) If you know what I mean. And it is that moment when it is necessary to reassure the mind, that that, what is the 'I' within, is within the limitations of the potentialities of a man. And with that assurrance-all schools are united; all pages of CAPS All and Everything have become one; all that is needed for the growth of a man is understood in the (triumvirate?) of that what is actually consisting, then, in its universal quality as an entity, in which for one moment, three bodies exist, and then are united; and then having experienced that; and having seen God, just for once; can return to the Earth and say, gratitude towards the Lord. Here we have a day of Thanksgiving-and on that day, I dedicate myself to the love of God; to the love of Mankind; to the love of the potentiality of my soul. I hope you will have a good Thanksgiving; I hope you will be mindful of the year that has gone by; I hope you will be able to unite, more and more in the future in our attempt to bring about something very lovely and beautiful; as a relationship between the members of a group-I have hope! Still, I must not fool myself-and then I say, I have my feet on the ground, Thank God my arms can strech out to the unknown. But I base it, on that I wish that, what I wish to become more and more acquainted with. And I start at my feet, because that is where I have a foothold that I am familiar with.....Have a Good Sunday tomorrow. Try to have the first words on Thurday morning be Gurdjieff. If you could do that, I'm sure it could help you.....To Gurdjieff, because I'm grateful to him... I'll play a little

LUNCH. (next day)

MR NYLAND: You don't have a bell?

Someone: No-I'll ring the bowl

MR NYLAND:

It's not that I want you to be quiet all the time; but there are certain times and places where you have to be! Do you know that this group is called Chardavogne Institute for Religious Development? By implication-development of man. That is our new name, and I think we should try to live up to it. I would like to suggest that December is a month of discipline. We talked last night about being grateful that the emphasis for the first eleven months of this year was not on discipline. because in December you will have to go through a very hard time. You have to talk with your conscience; you have to see what you really want out of life; you have to plade the group in a certain way in relation to yourself. I will ask a few people to help that way, because there has to be that kind of a counsel. When there are older people, they have an added responsibility to help others. When someone flies off the handle it's necessary for someone who doesn't-to see what he can do to correct such a situation. It does require a certain amount of strength. But as we talked about it yesterday, the necessity of gradually taking on the responsibilities by a variety of different people in this group is, of course, essential! And it has to be done to the best of their ability. And not everybody will do it in the same way. But there has to be a strength, so that it can be understood, and recognized. One of the first requirements that I would ask, such a little group to do, is to look around and to see where there is junk; where there is too much dirt; where there is too much garbage; where there is not paid attention to certain things that ought to be straight. That includes in the first place, right around here, this Barn! And all the different little buildings in the neighborhood of it. In the second place, it includes, the guesthouse. I was appalled the other day I went there, and I stopped at the back because that's where we parked the car. There have been things, on that little porch in the back there, I think, for months. Old stuff-windows, doors, even a bicycle. Things that have been there and really should have been

cleaned up long ago, by anyone! If you live in a house and you really want to attend to clenl--clenli--cleanliness-start with that what is at your hand. If you want to be criticised-that is the best way to be criticised-not to do the things you should do! Now, I would like to suggest that-because it is no use having a large group; it is no use to become a bunch of people. We want people who really are honest about their life-and want to Work for it. And that includes all the different, so-called, new people. And those who are a little stupid; and those who have not been educated enough, to have certain things by nature; and those who really ought to listen, if they wish to listen. What is the purpose of a Sunday? That you come here and Work! That you appear here at a certain time in the morning! And, as it were, are checked in. It does not mean,that at any time,during the day, you can come! It certainly doesn't mean, that you just can come for lunch and for the afternoon, dissappear! I think it is a very difficult question, because how can I change it? How can we change it? When you come in the morning to give your little tickets so that you're allowed to come to lunch-that would be one of the ways-but after all, it is a question of your conscience. We already, make it easy for you, for Saturday. Someone organized a little bit of a group for the (CBA?) Barn, to Work there-it's not right when you don't understand each other! When you just do, on your own, what you would like to do; when many times I talk about the necessity of a group understanding each other, as a group-that means that you--you sacrifice a little bit of your selfishness, and your ordinary personality traits, for you wish to Work together for a very definite aim. And anyone who has done it-who has Worked together in a group-they can understand what is meant, by that kind of cooperation. And so I ask these few people that I would call a council, what are we going to do about a Sunday? Because, the purpose of a Sunday, is to get together here, for the whole day-to Work as much together as wecan; to be as honest about such work as we pos-

sibly can make ourselves be. Not only the relationships between each other, but as much as possible, to keep in mind the purpose of why you are here; so that you can recognize another person, having in mind, Work, maybe; or some kind of a proper attitude. And you know what I mean! Not a question of a holy face; not a question of sitting here quietly, and not talking-but talking with control. With discipline. Not to let yourself just go, as if you are still a young fool. You know what I mean! It's not that I want to be critical; or even raise my voice. At the same time-how many times I've suggested, exactly, these kinds of principles?! And it is difficult when new people come in, because they don't know, the same applies, as you know, regarding Work itself. We are solving such problems; we are solving, an intellectual possibility of life, and the rules, as promulgated by Gurdjieff, We understand more and more, I hope, as we go along; about the necessity, of the consideration, of the development of one's inner life, for the sake of the totality of all things existing, culminating,into infinity of God. We understand, more and more, about the influence of Work on oneself. The loosening up, sometimes, of a great deal of energy-which then, has to be used; and the questions which will come up-how can I use them? Only by means of controlling that energy-to send them in channels, which you know are useful; and which belong to a harmonious person. And not a yakity, yakity, yak! That kind of a thing! It's idiotic! I say, do you wish to be a bunch-or do you want to be a group? I want to tell you these things, because, you don't see them. And sometimes you don't hear them. You have to walk around this Barn, every once in a while. Older people, who have a responsibility, and see what still could be done, and sometimes can be done in ten minutes, if only you see it.But you don't see dirt anymore; you see junk anymore. And when you see it, it doesn't arouse you in any way. You say, oh well, let it go-it doesn't matter, it has been there already for five months or so, so why shouldn't they stay? No! It won't! I said something about my eyes-I see more; I will walk around; I will help you to see; I will

tell you what it is to be educated, in that sense. That you actually take care; that you take care also of things that maybe, don't belong to you-but are within your ken; sometimes your using them; sometimes you profit by them. Why don't we grow up? This is the thought, I would say, for this week. Why can you be thankful, when you don't add to it a sense of a wish; or a gratitude, that at least you see the necessity of becoming a man? After all, it is not so difficult to have that kind of a wish. Just look around yourself, and just look at yourself. And one must come to an honest conclusion-how dumb we are-how stupid!! How unconscious-how much asleep! And it's all well and good to say, there is the rest of the world; and they have to do what they can, and there are different other little groups who want to get together and talk and perhaps, also, develop. And here are we, like a little group; and having an idea which is worthwhile enough to discuss, with music and movements; which will help people for the balance of themselves; with a possibility of Working as members of a little group, on certain projects-all the time, having in mind, what is good for the group as a whole; sometimes specifically, for some people we know-and we can even call friends. And then, sometimes extending it to anyone who happens to be alive; and let's hope be interested in Work and Gurdjieff. When you just come for lunch-please don't come!! There is no reason for it. Don't put up, in front, as if you are interested-because you're not! If you're honest about the Sunday; and it's only one day a week-your Saturday is free for the rest of the time-it's economics that compels you to do certain other things. But the Sunday, at least, when you do come-then remember why you came. If you cannot do that; if there is no Sunday for us-this group will also fall apart. I will not be able to hold it together-not when I'm up in Heaven somewhere and look down. And for that reason I think it is necessary that some of us start to take hold; start to take a responsibility in a good, kind, sort of a way; with understanding; and, as it

were, with compassion. But nevertheless, not to deviate from the truth. What is a harmonious man? How would he look at rubbish and garbage around this house? Do not disturb the attempts that are made by different people. because if your unconscious behavior, becomes a little too much, you will start affect other people. In very much the same way as that all your thoughts will have an influence. And those thoughts, which are complaining; and which are negative; and which really do not do any good to yourself-then only letting off a little steam, will have a creation of something in the atmosphere of this Barn; and it will break down the trust among people in general, when they want to have certain relationships, which for them, become important, if then can attend to it; and if they cannot-will become deleterious! Your responsibility extends much further than just eating a little lunch. So that your stomach is satisfied. Maybe the Saturday when you do come and start to understand a little bit more about those ideas of an exchange, perhaps, can help you to understand the Sunday. Your own business; your own attention to your own home to your responsibilities-all of these belong to you; and they have to be attended to-I'm not interfering with them! But I'm only saying, that when you come to this Barn-then for God's sake-come to this Barn in the way you should. Birthdays-different people come and go. Friends--wherever they are, they write; they come back; they go again. There is fluidity in a group of this kind. We keep on thinking-remembering, trying to help, at a distance-what can one do for, so and so, and so and so? What was in a telephone conversation of despair-how can it happen that such things have to take place on this Earth? What can we do to alleviate such conditions for the benefit of ordinary human beings like we are? But, trying to tell them-don't give up! Try to be patient;try to continue, as much as you can, regarding the wish for objectivity; for freedom, for an understanding; for that what ultimately will lead to a spiritual development; and a unity in connection, and in unison, with All Father Maintainer. Try to become a maintainer, yourself, for your own world-and then everything of

Heaven can be added, in time. If Gurdjieff is a symbol for yourself, an ideal or an aim-then when you drink, identify that aim with your own aim, and hope that Gurdjieff can continue to be of help. To Gurdjieff...Peter will you play a little bit? (Peter plays)

END OF TAPE

Transcribed by:

Eleanor Kravitz

Rough by:

Joe Stevens